

SWAMI VIVEKANANDA'S  
REPLY TO THE MADRAS ADDRESS  
WITH AN  
APPEAL TO YOUNG BENGAL.  
WITH AN ANALYSIS AND ANNOTATIONS

THESE POINTS DEALT WITH IN THE REPLY :—

The HINDU REVIVAL and the Lord Sri Ramkrishna

2. Value of the VEDAS and the Universality of

HINDUISM, 3. HINDUISM and the

CHRISTIAN MISSIONARIES

4. Duties of our young

men.

PUBLISHED BY

S. C. MITRA.

No. 2, Nayan Chand Dutt's Lane, Beadon Street.

Calcutta.

PRINTED BY RAJ KUMAR BHATTACHARJI,

AT THE "AYURVEDA PRINTING WORKS"

42, Nawabdee Ostagur's Lane

1895.

Price one Anna.

Postage  $\frac{1}{2}$  Anna.

# SWAMI VIVEKANANDA'S REPLY TO THE ADDRESS OF THE HINDUS OF MADRAS.

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(The message of the Lord Sri Ram Krishna.)

**FRIENDS, FELLOW-COUNTRYMEN AND CORELIGIONISTS OF MADRAS**—It is most gratifying to me to find that my insignificant service to the cause of our religion has been acceptable to you, not because it is a personal appreciation of me and my work in a foreign and distant land, but as a sure sign, that though whirlwind after whirlwind of foreign invasion has passed over the devoted head of India, though centuries of neglect on our part, and contempt on the part of our conquerors, have visibly dimmed the glories of ancient Aryavarta, though many a stately column on which it rested, many a beautiful arch and many a marvellous corner have been washed away by the inundations that deluged the land for centuries,—the centre is all sound, —the key-stone is unimpaired ; the spiritual foundation upon which the marvellous monument of glory to God and charity to all beings has been reared, stands unshaken, strong as ever. It was your generous appreciation of Him, whose message to India and to the whole world, I the most unworthy of his servants, had the privilege to bear ; it was your innate spiritual instinct which saw in Him and His message the first murmurs of that tidal wave of spirituality, which is destined at no distant future to break upon India in all its irresistible powers, carrying away in its omnipotent flood all that is weak and defective, and raising the Hindu race

to the platform, it is destined to occupy in the providence of God, crowned with more glory than it ever had even in the past, the reward of centuries of silent suffering, and fulfilling its mission amongst the races of the world,—the evolution of spiritual humanity.

**(First appreciated by Madras)**

The people of Northern India are especially grateful to you of the South, as the great source to which most of the impulses that are working in India to-day can be traced. The great Bhashyakaras, epoch-making Acharyas, Shankara, Ramanuja and Madhva were born in Southern India ; great Shankara to whom every Advaita-vadin in the world owes allegiance ; great Ramanuja whose heavenly touch converted the down-trodden Pariahs (माद्राजाज्ञवासि नोचजातिविशेषः) into *alwars* (भक्त), great Madhva whose leadership was recognized even by the followers of the only Northern prophet whose power has been felt all over the length and breadth of India,—SRI KRISHNA CHAITANNYA. Even at the present day, it is the South that carries the palm in the glories of Benares,—your renunciation controls the sacred shrines on the furthest peaks of the Himalayas, and what wonder that with the blood of prophets running in your veins, with your lives blessed by such Acharyas, you are the first and foremost to appreciate and hold on to the message of BHAGAVAN SRI RAM KRISHNA.

**(The Vedas form the backbone of the various divisions of the Hindu Religion.)**

The South has been the repository of Vedic learning, and you will understand me when I state that, in spite of the reiterated assertions of aggressive ignorance, it is the *Sruti* still that is the backbone of all the different divisions of the Hindu religion.

However great may be the merits of the Sanhita and the Brahman portions of the Vedas to the ethnologist or the

philologist, however desirable may be the results which the “Agnimeelay,” (अग्निमीले)\* or “Eeshetvorjetva” (ईशेत्वोज्जेत्वा)† or “Sannodaviravhistaye” (शनोदेवीरभिष्टये)‡ in conjunction with the different vedis and sacrifices and libations produce, —it was all in the way of *Bhoga*, (भोग) and no one ever contended that they could produce “Moksham” (मोक्षम्). As such, the “Gnana Kandam” (ज्ञानकारणम्) the Aranyakas, the Sutris *par excellence*, which teach the way to spirituality, the “Moksha Margam”, (मोक्षमार्गः) have always ruled, and will always rule in India.

(The Young Hindu with his **Second-hand knowledge of Western Materialism** fails to see the **Universality of Hinduism.**)

Lost in the mazes and divisions of the “religion eternal” by prepossession and prejudice, unable to grasp the meaning of the only religion whose universal adaptation is the exact shadow of the “Anoranian Mahato Mahiyan” (अणोरणीयान् अहतो अहीयान्—कठोपनिषद् । १ । २ । २०) God it preaches, groping in the dark with a standard of spiritual truth, borrowed second-hand from nations who never knew anything but rank materialism, the modern young Hindu struggles in vain to understand the religion of his forefathers, and gives up the quest altogether and becomes a hopeless wreck of an agnostic, or else, unable to vegetate on account of the promptings of his innate religious nature,

\* चें अग्निमीले पुरोहितं यज्ञस्य देवमृत्विजम् ।

होतारं रत्नधातमम् ॥ कृष्णदः । १ । १ । १

† चें इषेत्वोज्जेत्वा वायवः स्य देवो वः सविता प्राप्यतु श्रे श-  
तमाय कर्मणे । यजुर्वेदः । १ । १ । १

‡ चें शनो देवीरभीष्टये आपो भवन्तु पीतये शंयोरभिष्वन्तु  
नः । अथर्ववेदः ।

drinks carelessly of some of those different decoctions of Western materialism with an Eastern flavour, and thus fulfils the prophecy of the Sruti,—

“Pareeyanti mudha andhenaiva Neeyamana yathandhah.”  
(परियन्ति मूढा अन्धेनैव नीयमाना अथान्धाः ।—कठोपनिषद् । १५५)

(This is due to the want of a **Sadguru** or a competent **Spiritual Guide.**)

They alone escape whose spiritual nature has been touched and vivified by the life-giving touch of the “Sadguru.”  
( सहुरु ) ।

Well has it been said by Bhagavan Bhasyakara—

“Durlabham Trayamavaitat Devanugraha Hatukam.

Manushyatvam, mumukhshutvam, Maha-Purusha-San-  
दुर्लभं त्रयमेवैतत् देवानुग्रहं हेतुकम् । shrayah.”

मनुष्यत्वं सुसुच्छत्वं महापुरुषं संशयः ॥ बिवेकचूडामणिः । ३ ।

(The **Vedas** form the basis of the **Six Darsanas**, and of the **BUDHIST** and the **JAINA** Scriptures.)

Either to the sharp analysis of the Vaisakis, (वैशेषिक) resulting in the wonderful theories about the “paramanus,” (परमाणु) 1 the “diyanus,” (द्वृष्टु) 2 and the “trasarenus” (त्रसरेणु) 3 or the still more wonderful analysis, displayed in the discussions of the “jati,” (जाति,) 4 “dravya,” (द्रव्य) 5, “Guna,”

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1. Atom.
2. Molecule—an entity composed of two atoms.
3. An entity of three atoms.
4. वैशेषिक जाते-सामान्यं वा जाति Genus-Generic mark of things.

सामान्यं द्विविधं प्रोक्तं परञ्जापरमेव च ।

द्रव्यादितिकद्वितीयं सत्ता परतयोच्यते ॥

परमित्ता च या जातिः सैवापरतयोच्यते ॥ भा, प, ।

5. द्रव्याणि (ए) substance क्षित्यप्तेजो मरुद्वग्रोम कालं दिग्दे  
हिनोमनः ।

(गुण)6 “Samavaya,” (समवाय)7 and to the other categories of the Naiyaiks, rising to the solemn march of thought of the Sankhyas, the fathers of the theories of evolution, ending with the ripe fruit, the result of all these researches, the “Sutras of Vyasha”—the one background to all these different analyses and syntheses of the human mind, is still the Srutis. Even in the philosophical writings of the Buddhists and the Jains, the help of the Srutis is never rejected, and at least in some of the Buddhistic schools, and in the majority of the Jain writings, the authority of the Srutis is fully admitted, excepting what they call the “Himsaka” Srutis, (हिंसक-स्रुतिः) which they hold to be interpolations of the Brahmins. In recent times, such a view has been held by the late great Swami Dayananda Sarasvati.

**(The Vedas form the basis of the Vedanta Darsana to which all ancient and modern Indian thought has converged.)**

If it be asked to point out the one system of thought towards which as a centre, all the ancient and modern Indian thought has converged ; if one wants to see the real backbone of Hinduism in all its various manifestation, the “Sutras of Vyasa” will unquestionably be pointed out as constituting all that.

6. गुणः (२४) Property, quality or attribute रूपं, रसो गन्धः स्वर्णः संख्यापरिमितिः इष्टकत्वं संयोगो विभागः परत्वमपरत्वं वृद्धिः सुखं दुःखमिच्छा हेषो गुरुत्वं द्रवत्वं ज्ञेहः संस्कारोऽहं शब्दशः ।

7. समवायः Relation (connection, coherence, co-existence &c. e.g. Fire on the hill, here the relation between fire and hill is समवाय ; again, as regards the earthen vessel called the *ghat* घट the relation between the vessel and the earth of which it is made is समवाय )

घटादीनां कपालादौ द्रव्येषु गुणकर्मणोः ।  
तेषु जातेष्व समव्यः समवायः प्रकीर्तिः ॥

(The *Vedas* form the basis of the various Hindu religious sects *e. g.* the *Vaisnavas*, the *Udasis* &c. as well as of the philosophical schools *e. g.* the *Advaitabadin* &c.)

Whether one hears the “*Advaita Keshari*” (अद्वैतकेशरी)\* roaring in peals of thunder,—“*Ashti Bhati*” (अस्तिभाति) 8 and “*Priya*” (प्रिय) 9 amidst the heart-stopping solemnities of the Himalayan forests, mixing with the solemn cadence of the river of heaven, or listens to the cooing of the “*Piya*,” “*Pitam*” (पिया पीतम्) 10 in the beautiful bowers of the grove of *Vrinda*; whether one mingles with the sedate meditations of the monasteries of Benares, or the ecstatic dances of the followers of the prophet of ‘*Nadiya*;’ whether one sits at the feet of the teacher of the *Vishistadvaita* (विशिष्टाद्वैत) system with its “*Vadakale*” “*Tenkale*,” (रामानुजसम्प्रदायविभागद्वयम्) and all the other sub-divisions, or, listens with reverence to the Acharyas of the *Madhva* school; whether one hears the martial “*wa Guruki-fate*” (वा गुरुकीरते) of the secular Sikhs or the sermons of the *Grantha Sahib* (ग्रन्थ साहित्य) of the “*Udasis*” and “*Nirmalas*;” (निर्मला) whether one salutes the “*Sanyasi*,” (सन्यासी) disciples of *Kabir* (कबीर) with “*Sat Sahib*,” (सत् साहेब) and listens with joy to the “*Sakhis*,” (साखी भजन) whether one pores upon the wonderful lore of that reformer of *Rajputana*, “*Dadu*,” (दादु) or the works of his royal disciple, *Sundardas*, (सुन्दरदास) down to the great “*Nischaladas*,”

\* तावत् गज्जन्ति शास्त्राणि जन्मुक्ता विधिने यथा ।

न गज्जन्ति महाशक्तिर्यावदेदान्तकेशरी ॥

8-9. सच्चित् सुखात्मकं ब्रह्म न भूत्पात्मकं जगत् । ६० ॥

आयो विकार आकाशः सोऽस्ति भात्यपि च प्रियः ॥ ६५ ॥ पञ्चदशी १३  
अस्ति Exists, भाति Shines, and प्रियः is Beloved.—The three predicatives to Brahma. These correspond to सत् Existent चित् the Intelligent and आनन्दः The Impersonation of joy.

(निश्चलदास) the celebrated author of "Vichar-Sagar," (विचार सागर) which book has more influence in India than any that has been written in any language within the last three centuries;—even if one asks the "Bhangi Mehtar" (भङ्गीमेथर) of Northern India to sit down and give an account of the teachings of his "Lalguru," (लालगुरु) one will find that all these various teachers and schools have as their basis that system whose authority is the Sruti, Gita, its divine commentary, the Sariraka Sutras, its organized system, and of which all the different sects in India from the "Paramhansa Parivrajakacharyas (परमहङ्सपरिव्राजकाचार्य) to the poor despised "Mehtar" disciples of "Lalguru" are different manifestations.

These three "Prasthanas," (प्रस्थान) 1 then, in their different explanations as Dvaita, Vishistadvaita, or Advaita with a few minor recensions form the "authorities" of the Hindu religion ; the Puranas, the modern representatives of the ancient "Narasamsi" ( नारसंसी) 2 supply the mythology, and the "Tantras," ( तन्त्र) the modern representatives of the "Brahmanas," ( ब्राह्मण) 3 supply the ritual.

Thus the three "Prasthanas," as authorities, are common to all the sects ; but as to the "Puranas" and "Tantras," each sect has its own.

(The **Vedas** form the basis of the **Tantras** as well as the **Puranas**.)

The Tantras, as we have said, represent the "Vedic rituals" in a modified form, and before any one jumps into the most absurd conclusions about them, I will advise him to read the Tantras in conjunction with the "Brahmanas," especially of the "Adhvaryu" (अध्वर्यु) portion. And most

11. The three authorities *viz.*, Upanishad, Gita and Vedanta Sutras ?

12. The Sanhita (mantra) portion of the Veda.

13. The ritual portion of the Veda.

of the "Mantras" (मन्त्र) used in the "Tantras," will be found taken *verbatim* from the Brahmanas." As to their influence, apart from the "Srouta" (श्रौत) and "Smarta" (शार्त) rituals, all the forms of the popular religion from the Himalayas to the Comorin have been taken from the Tantras, and they direct the worship of the Shaktas, the Shaivas, the Vaishnavas, and all others alike.

(This fact is not known in Bengal where the Vedic study has been neglected.)

Of course, I do not pretend that all the Hindus are thoroughly acquainted with these sources of their religion. Many, especially in Lower Bengal, have not even heard the names of these sects, and these great systems ; but consciously or unconsciously, it is the plan laid down in the three "Prasthanas" that they are working out.

Wherever, on the other hand, the Hindi language is spoken, even the lowest classes have more knowledge of the Vedantic religion than many of the highest in Lower Bengal.

And why so ?

Transported from the soil of Mithila to Navadvipa, nurtured and developed by the fostering genius of "Siromani," "Gadadhar," "Jagadish," and a host of other great names, an analysis of the laws of reasoning, in some points superior to every other system in the whole world, expressed in a wonderful and precise mosaic of language,—stands the Naya of Bengal, respected and studied throughout the length and breadth of Hindustan. But, alas ! the Vedic study was sadly neglected, and until within the last few years, scarcely any one could be found in Bengal to teach the "Maha-Bhasya" of Patanjali. Once only a mighty genius rose above the never-ending "Avacchinna" (अवच्छिन्न) 14 and "Avacchedaka" (अवच्छेदक) 15 BHAGAVAN SRI KRISHNA CHAITANNYA.

14. determined. 15. determining (e. g. the smoke which determines the fire.)

For once the religious lethargy of Bengal was shaken, and for a time she entered into a communion with the religious life of other parts of India.

(The VAISNAVA or BHAKTI Revival under **Sri Chaitanya** was based on the **Vedas** as understood by him.)

It is curious to note that though SRI CHAITANNYA obtained his Sanyas from a Bharati, and as such was a "Bharati" himself, it was through "Iswara Puri" (the disciple of Madhavendra Puri) that his religious genius was first awakened.

The "Puris" seem to have a peculiar mission in rousing the spirituality of Bengal. BHAGAVAN SRI RAM KRISHNA got his "Sanyasasram" (सन्यासाश्रम) from "Tota Puri." (तोतापुरी)

The commentary that SRI CHAITANNYA wrote on the Vyasa Sutras has either been lost or not found yet. His disciples joined themselves to the "Madhvias" of the South. And gradually the mantles of such giants as Rupa and Sanatana and Jiva Goswamis fell on the shoulders of "Babajis," and the great movement of SRI CHAITANNYA was decaying fast, till of late years there is a sign of revival. I hope that it will regain its lost splendour.

( **Sri Chaitanya's** influence is not much felt in Bengal, where the **Vedas** are not appreciated.)

The influence of SRI CHAITANNYA is all over India. Wherever the "Bhakti Marga" is known, there is he appreciated, studied and worshipped. I have every reason to believe that the whole of the Ballavacharya recension is only a branch of the sect, founded by SRI CHAITANNYA. But, most of his so-called disciples in Bengal do not know how his power is still working all over India ; and how can they ? The disciples have become "Gadians," (गदियान) while he was preaching barefooted, walking from door to door in India, begging "Achandalas" ( आचण्डाल ) to love God.

The curious and unorthodox custom of hereditary "Gurus" (गुरु) that prevail in Bengal, and for the most part in Bengal

alone, is another cause of her being cut off from the religious life of the rest of India.

( Because the **Bengalis** are not for *Tyag* (त्याग)  
or **Renunciation**. )

The greatest cause of all is that the life of Bengal never received an influx from that of the great brotherhood of "Sanyasins" who are the representatives and respositories of the highest Indian spiritual culture, even at the present day.

"Tyag" is never liked by the higher classes of Bengal. Their tendency is for "Bhoga." How can they get a deep insight into spiritual things? "Tyaganaikena Amritatvam-nashuh," (त्यागेनैकेन अमृतत्वमानशुः) how can it be otherwise?

(But in the **North-West and the Punjab** *Tyag* and therefore the **VEDANTA** are appreciated.)

On the other hand, throughout the Hindi-speaking world, a succession of brilliant "Tyagi" (त्यागी) teachers of far-reaching influence have brought the doctrines of the Vedanta to every door. Especially the impetus, given to Tyag during the reign of Runjit Singh of the Punjab, has made the highest teachings of the Vedantic philosophy available to the very lowest of the low. With true pride, the Punjabi peasant girl says that even her spinning wheel repeats, "Soham" "Soham" (सोऽहं, सोऽहं) And I have seen "Mehtar" Tyagis in the forest of "Hrishikesh," (ह्रषीकेश) wearing the garb of the "Sanyasin," studying the Vedantas. And many a proud high-class man would be glad to sit at their feet and learn. And why not? **Antyadapi Paramdharmam** (अन्त्यादपि परं धर्मम्) \*

(The **Tyagis** or **Sanyasins** such as "BLANKET SWAMY" are the veritable Gods on earth—the Ideal men.)

\* न कर्मणा न प्रजया धनेन त्यागेनैकेन अमृतत्वमानशुः ।

ऐतरेय आरण्यकमृतिः । २ ।

\* अहधानः शुभां विद्यामाददीतावरादपि ।

अन्त्यादपि परं धर्मं खोरत्र्यं इच्छुलादपि ॥ मद्दः । २ । २३८

Thus it is that the North-West and the Punjab have a religious education which is far ahead of that of Bengal, Bombay or Madras. The ever-travelling Tyagis of the various orders, the "Dashanamis" (दशनामी) or the "Vairagis" (वैरागी) or the "Panthis" (पन्थी) bring religion to everybody's door, and it costs only a bit of bread. And how noble and disinterested most of them are. There is one Sanyasin belonging to the "Kachu Panthis" or independents (who do not identify themselves with any sect,) who has been instrumental in establishing hundreds of schools and charitable asylums all over Rajputana. He has opened hospitals in forests, and thrown iron bridges over the gorges in the Himalayas, and this man never touches a coin with his hands, has no earthly possession except a blanket which has given him the nickname of the "Blanket Swami," and begs his bread from door to door. I have never known him taking a whole dinner from one house, lest it would be a tax on the householder. And he is only one amongst many. Do you think that so long as these gods on earth live in India, and protect the "religion eternal" with the impenetrable rampart of such godly character, the old religion will die ?

In this country, the clergymen sometimes receive as high salaries as 30,000, 40,000, 50,000, even 90,000 rupees a year for preaching two hours in the week on Sunday, and that too only for six months in the year. Look at the millions upon millions they spend for the support of their religion, and Young Bengal has been taught that these God-like, absolutely unselfish men like "Kambali-Swami" are idle vagabonds.

"Mad Bhaktanancha ye Bhakta te me Bhaktatamah Matah." (मद्भक्तानां च ये भक्ता स्ते मे भक्ततमा मताः \*)

\* ये मे भक्तजनाः पार्थ न मे भक्ताच्च ते जनाः ।

मद्भक्तानां च ये भक्ता स्ते मे भक्ततमा मताः ॥

इति आदिपुराणे अस्तु नं प्रति श्रीकृष्णाक्यम् ।

### (And not Vagabonds.)

Take even an extreme case, that of an extremely ignorant "Vairagi." (वैरागी) Even he, when he goes into a village, tries his best to impart to the villagers whatever he knows from "Tulsidas," or "Chaitanya Charitamritam," or "the Alwars" in Southern India. Is that not doing some good? And all this for only a bit of bread and a rag of cloth. Before unmercifully criticising them, think how much you do, my brothers, for your poor fellow-countrymen, at whose expence you have got your education, and by grinding whose face, you have to maintain your position and pay your teachers for teaching you, that the "Babajis" are only "vagabonds."

A few of our fellow-countrymen in Bengal have criticized what they call "a new" development of Hinduism. And well they may. For Hinduism is only just now penetrating into Bengal, where so long the whole idea of religion was a bundle of "Desacharas" (देशाचार) as to eating and drinking and marriage.

(The Hindu Revival under the Lord Sri Ram Krishna is not a "new development of Hinduism," but is equally based on the **Vedas**)

This short paper has not the space for the discussion of such a big subject as to whether the view of Hinduism, the disciples of RAM KRISHNA have been preaching all over India, is in accordance with the "Sat Sastras" or not. But I will give a few hints to our critics, which may help them in understanding our position better.

In the first place, I never contended that a correct idea of Hinduism can be gathered from the writings of "Kasidas" or "Krittivas," though their words are "Amritasaman," (अमृतसमान) and those that hear them are "Punnyavans." (पुण्यवान) But we must go to Vedic and Darsanic authorities, and to the great Acharyas and their disciples all over India.

### ( The Vedas are the Eternal Laws of the Soul.)

If, brethren, you begin with the Sutras of Gautama, and read his theories about the "Aptas," (आप्त) <sup>16</sup> in the light of the commentaries of "Vatsayana," (वात्सायन) and go up to the "Mimansakas" (मीमांसक) with Savara (सवर) and other commentators, you will find out what they say about the "Aloukeeka Pratyaksham" (अलौकिकप्रत्यक्षम्) <sup>17</sup> and who are "Aptas," and whether every being can become an "Apta" or not, and that the proof of the Vedas is in their being the words of such "Aptas." If you have time to look into the introduction of Maheedhara (महीधर) to the Yajurveda, (यजुर्वेद) you will find a still more lucid discussion as to the "Vedas" being laws of the inner life of man and, as such, eternal.

As to the eternity of creation, this doctrine is the cornerstone not only of the Hindu religion, but that of the Buddhists and the Jains also.

### (The Vedas are at the root of both Gnan and Bhakti and promise MOKSHAM to both schools.)

Now all the sects in India can be grouped roughly as following the "Gnan Margas" or the "Bhakti-Margas." If you will kindly look into the introduction to the "Sariraka Bhasyam" of SRI SANKARACHARYA, you will find that there the "Nirapekhsata" (निरपेक्षता) of Gnanam is thoroughly discussed, and that the conclusion is that "realization" of "Brahman" (ब्रह्म) and the attainment of "Moksham" (मोक्ष) does not depend upon ceremonial, creed, caste, colour, or

16. आप्त - trusted (frequently used as a noun), meaning trusted or trustworthy person आप्तवाक्यं प्रमाणं Now the question is who is an आप्त? The commonly accepted answer is अतीन्द्रिय ज्ञानवान् i.e. possessed of knowledge of things beyond the sense. Hence the *Rishes* are आप्त Aptas.

17. Spiritual perception e.g, seeing God.

doctrine. It will come to any "being" who has the four Sadhanas, ( साधनचतुष्टयम् ) 18 which are the most perfect moral culture.

As to the "Bhaktas," ( भक्तः ) even Bengali critics know very well that some of their authorities even declared that caste or nationality or sex, or, as to that, even the "human birth" was never necessary to "Moksham," ( मोक्षम् ) "Bhakti" ( भक्तिः ) is the one only thing necessary.

Both "Gnanam" ( ज्ञानम् ) and "Bhakti" ( भक्तिः ) are everywhere preached to be unconditioned, and such being the case there is not one authority who lays down the condition of caste or creed or nationality for attaining "Moksham." ( मोक्षम् ) See the discussion on the Sutra of Vyasa, "Antara chapi tu tat dristeh" ( अन्तराचापि तु तद्दृष्टेः )\* by Sankara, Ramanuja and Madhva.

(Thus the Vedas teach Toleration even with respect to an agnostic and to an atheist.)

Go through all the Upanishads, and even in the Sanhitas, no-where will you find the limited ideas of Moksham which every other religion has. As to toleration, it is everywhere, even in the "Sanhita," of the "Adhvaryu" Veda in the fortieth chapter ; the third or fourth verse, if my memory does not fail, begins with "Na Budhivedam janayet ajnanam Karma sanjnam." ( न बुद्धिभेदं जनयेदज्ञानं कर्मसङ्क्रिनाम्—गीता । ३ । २६ )

18 साधनान्यत्र चत्वारि कथितानि जनीषिभिः ।

आदो नित्यानित्यवस्तुविवेक (१) परिगच्छते ॥

इहासुत्र-फलभोग-विराग (२) सदननरम् ।

शमादि-षट्क-सम्पत्ति (३) हुच्छत्यभिति (४) स्फटम् ॥

विवेकचूडामणिः । १८ । १८ । २० ।

For explanation see विवेकचूडामणिः २०—२८ श्लोक ।

\* वेदान्त सूत्रं । ३ ४ । २६ ।

This is running through everywhere. Was anybody persecuted in India for choosing his "Ishta devata" (इष्टदेवता) or becoming an atheist or an agnostic even, so long as he obeyed the social regulations? Society may punish anybody by its disapprobation for breaking any of its regulations, but no man, not even the lowest "patita," (पतित) is ever shut out from Moksha." (मोक्ष) You must not mix up the two together. As to that, in Malabar a Chandala is not allowed to pass through the same street as a high-caste man, but let him become a Mahomedan or a Christian, "he will be immediately allowed to go anywhere," and this rule has prevailed in the dominion of a Hindu sovereign for centuries. It may be "queer," but it shows the idea of *toleration* for other religions, even in the most untoward circumstances.

(Difference between **Hinduism** and other religions.)

The one idea, which distinguishes the Hindu religions from every other in the world, the one idea, to express which the sages almost exhaust the vocabulary of the Sanskrit language, is that man must realize God, even in this life. And the Advaita texts very logically add, "to know God is to become God."

And here comes as a necessary consequence the broadest and most glorious idea of inspiration, this is not only asserted and declared by the Rishis of the Vedas, not only by "Videer" (विदुर) 19 and "Dharmavyadha" (धर्मव्याध) 20 and a number of others, but also by 'Nishchaladas,' a "Tayagi" of the Dadu-panthi sect, who the other day boldly declared in his "Vichar Sagar": He who has known Brahma has become Brahma. His words are Vedas, and they will expel the darkness of ignorance whether expressed in Sanskrit or any popular dialect."

19 वहाभारतम् ; खोपव्यं (२—७च्छायः )

20 बनपव्यं (२०४—११४च्छायः )

**( The aim and end of the Vedas is to see God.)**

Thus to realize God, the Brahman, as the Dvaitas say, or to become Brahman, as the Advaitas say—is the aim and end of the whole teachings of the Vedas, and every other teaching therein contained represents a stage in the course of our progress thereto. And the great glory of BHAGAVAN BHASYAKAR SANKARACHARYA is that it was his genius that gave the most wonderful expression to the ideas of Vyasa.

As absolute Brahman alone is true; so relatively true are all the different sects, standing upon different manifestations of the same Brahman, whether in India or elsewhere. Only some are higher than others. Suppose a man starts straight towards the Sun. At every step of his journey, he sees newer and newer visions of the Sun,—the size, the view and the light will every moment be new, until he reaches the real Sun. He sees the Sun at first like a big ball, and then it begins to increase in size. The Sun is neither small like a ball; nor ever like all the succession of Suns seen in his journey? Still, is it not true that our traveller always sees the Sun, and nothing but the Sun? Similarly, all these various sects are true,—some nearer, some farther off from the real Sun,—which is “Ekamevad-vitiyam.” ( एकमेवाद्वितीयम् )

*(The Vedas include all the other Religions and all noble religious ideas.)*

And as the Vedas are the only scriptures which teach this real absolute God, of which all other ideas of God are but minimized and limited visions; as the “Sarva loka Hitaisini Sruti” ( सर्वलोक हितैषिनी श्रुतिः ) takes the devotee gently by the hand, and leads him from stage to stage, through all the stages that are necessary for man to travel to reach the absolute; and as all other religions represent one or other of these stages in an unprogressive and crystallized form: all the other religions of the world are included in the nameless, limitless, eternal Vedic religion.

Work hundreds of lives out, search every corner of your mind for ages, and still you will not find one noble religious idea that is not already imbedded in that infinite mine of spirituality.

**(The so-called Hindu idolatry is based on the Vedanta.)**

As to the so-called idolatry of the Hindus,—first go and learn the forms they are undergoing. And where do the worshippers worship God really? In the temple, in the image, or in the temple of their own bodies?

First know for sure what they are doing—which more than ninety per cent. of the revilers are thoroughly ignorant of,—and then it will explain itself in the light of the Vedantic philosophy.

Still these Karmas are not compulsory. On the other hand, open your Manu, and see where it orders every old man to embrace the fourth Asram (आश्रम) and whether they embrace it or not, they must give up all Karma.

It is reiterated everywhere that all these “Karmas,” end in Gnanam—“Gnane pari-samaptyate.” (ज्ञाने परिसमाप्तते) !\*

For the matter of that, a Hindu peasant has more religious education than many a gentleman in other countries. A friend criticized the use of European terms of philosophy and religion in my addresses. I would have been very glad to use Sanskrit terms; it would have been much more easy, as sanskrit is the only perfect vehicle of religious thought. But the friend forgot that I was addressing an audience of Western people, and although a certain Indian Missionary declared that the Hindus had forgotten the meaning of their Sanskrit books, and that it was the Missionaries who unearthed the meaning, I could not find in that large concourse of Missionaries one that could understand a line in Sanskrit,—and some of them read learned

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\* सर्वं कम्माखिलं पांखं ज्ञाने परिसमाप्तते । गीता । ४ । ३९ ।

papers criticising the Vedas, Vedantas, and all the sacred sources of the Hindu religion.

**(The Swami is not at all hostile to Christian Missionaries, but protests against their methods of raising funds in America.)**

It is not true that I am against any religion. It is equally untrue that I am hostile to the Christian Missionaries in India. But I protest against certain of their methods of raising money in America.

What is meant by those pictures in the school-books for children where the Hindu mother is painted as throwing her children to the crocodiles in the Ganges? The mother is black, but the baby is painted white, to arouse more sympathy, and get more money? What is meant by those pictures which paint a man burning his wife at a stake with his own hands, so that she may become a ghost, and torment the husband's enemy?

What is meant by those pictures of huge cars crushing human beings? The other day, a book was published for children in this country where one of these gentlemen tells a narrative of his visit to Calcutta. He says, he saw a car running over fanatics in the streets of Calcutta.

I have heard one of these gentlemen preach in Memphis, that in every village of India, there is a pond full of the bones of little babies.

What have the Hindus done to these disciples of Christ that every Christian child is taught to call the Hindus "vile" and "wretches" and the most horrible devils on earth?

Part of the Sunday School education for children here consists in teaching them to hate everybody who is not a Christian, and the Hindus especially, so that from their very childhood, they may be induced to subscribe their pennies to the missions.

If not for truth's sake, for the sake of the morality of their own children, the Christian Missionaries ought not to

allow such things going on. Is it any wonder that such children grow up to be ruthless and cruel men and women?

The greater a preacher can paint the tortures of eternal hell—the fire that is burning there—the brimstone—the higher is his position among the orthodox.

A servant-girl, in the employ of a friend of mine, had to be sent to a lunatic asylum as a result of her attending what they call here the revivalist-preaching. The dose of hell fire and brimstone was too much for her.

Look, again, at the books, published in Madras against the Hindu religion. If a Hindu writes one such line against the Christian religion, the Missionaries will cry fire and vengeance.

**(The Hindus are not "Devils." Nor are the abusive Missionaries Angels.)**

My countrymen, I have been more than a year in this country. I have seen almost every corner of their society, and, after comparing notes, let me tell you that neither are we "devils," as the Missionaries tell the world we are, nor are they "angels," as they claim to be. The less the Missionaries talk of immorality, infanticide, and the evils of the Hindu marriage system, the better for them. There may be actual pictures of some countries before which all the imaginary Missionary pictures of the Hindu society will fade away into light. But my mission in life is not to be a paid reviler. I will be the last man to claim perfection for the Hindu society. No man is more conscious of the defects that are therein, or the evils that have grown up under centuries of misfortunes. If foreign friends, you come with genuine sympathy to help and not to destroy, God-speed to you.

**(The Hindus are the Most Moral race in the world.)**

But if by abuses, incessantly hurled against the head of a prostrate race in season and out of season, you mean

only the triumphant assertion of the moral superiority of your own nation, let me tell you plainly, if such a comparison be instituted with any amount of justice, the Hindus will be found head and shoulders above all other nations in the world, as a moral race.

In India, religion was never shackled. No man was ever challenged in the selection of his "Ishta Devata," or his sect or his preceptor, and religion grew, as it grew nowhere else.

On the other hand, a fixed point was necessary from which to allow this infinite variation in religion, and society was chosen as that point in India. As a result, society became rigid and almost immovable. For liberty is the only condition of growth.

On the other hand, in the West, the field of variation was society, and the constant point was religion. Conformity was the watchword, and even now is the watchword of European religion, and each new departure has had to gain any the least advantage only by wading through a river of blood. The result is a splendid social organization, with a religion that never rose beyond the grossest materialistic conceptions.

**(The present Awakening in the West is due to Hinduism. )**

To-day the West is awakening to its wants, and the "true self of man ;" and spirituality is the watchword of the advanced school of Western theologians. The student of Sanskrit philosophy knows where the wind is blowing from, but it matters not whence the power comes, so long as it brings new life.

**(The evils in Indian Society are not due to Religion. Hence the failure of all Reform Societies and 'Reformers.' )**

In India, new circumstance at the same time are persistently demanding a new adjustment of social organization. For the last three quarters of a century, India has been bubbling over with Reform Societies and Reformers. But, alas ! every one of them has proved a failure. They did not know

the secret. They did not learn the great lessons to be learned. In their haste, they had laid all the evils in our society at the door of religion, and, like the man in the story, wanting to kill the mosquito that sat on a friend's forehead, they had been trying to deal such heavy blows as would have killed the man and mosquito together. But in this case fortunately, they only dashed themselves against immovable rocks, and were crushed out of existence in the shock of recoil. Glory unto those noble and unselfish souls who have struggled and failed in their misdirected attempts. Those galvanic shocks of reformatory zeal were necessary to rouse the sleeping leviathan. But they were entirely destructive, and not constructive, and, as such, they were mortals, and therefore died.

(But their failure teaches that **India can never be Europe.**)

Let us bless them, and profit by their experience. They did not learn the lesson that all growth is a growth from inside out ; that all evolution is only a manifestation of a preceding involution. They did not know that the seed can only assimilate the surrounding elements, but grows a tree in its own nature. Until all the Hindu race becomes extinct, and a new race takes possession of the land, such a thing can never be ; try East or West, India can never be Europe until she dies.

(The Greatness of Hinduism is to be judged by the lives of **Sanyasis (the Man-Gods.)** not by those of worldly men.)

And will she die ? This old mother of all that is noble or moral or spiritual ; the land which the sages trod ; the land in which God-like men still live and breathe ? I will borrow the lantern of the Athenian sage, and follow you, my brothers, through the cities and villages, plains and forests, of this broad world, show me such men in other lands, if you can. Truly have they said, the tree is known by its fruits. Go under every mango tree in India ; pick up bushels of the worm-eaten, unripe, fallen fruits from the ground, and write

hundreds of the most learned volumes on each one of them—still you have not described a single mango. Pluck a luscious full-grown juicy one from the tree, and now you have known all that the mango is.

Similarly, these Man-Gods show what the Hindu religion is. They show the character, the power, and the possibilities of that racial tree which counts culture by centuries, and has borne the buffets of a thousand years of hurricane, and still stands with unimpaired vigour of eternal youth.

**(The Hindu Revival is not due to patriotism )**

Shall India die? Then, from the world all spirituality will be extinct; all moral perfection will be extinct; all sweet-souled sympathy for religion will be extinct; all ideality will be extinct; and in its place will reign the duality of lust and luxury as the male and female deities, with money as its priest; fraud, force and competition its ceremonies and the human soul as its sacrifice. Such a thing can never be. The power of suffering is infinitely greater than the power of doing; the power of love is infinitely of greater potency than the power of hatred. Those that think that the present revival of Hinduism is only a manifestation of patriotic impulse are deluded.

**(True explanation of the Hindu Revival :—Hinduism gives shelter to all, even to the restless Western Atheist and Agnostic.)**

First, let us study this quaint phenomenon.

Is it not curious that, whilst under the terrific onset of modern scientific research, all the old forts of Western dogmatic religions are crumbling into dust; whilst the sledge-hammer blows of modern science are pulverizing the porcelain mass of systems whose foundation is either in faith or in belief, or in the majority of votes of Church synods; whilst Western theology is at its wit's end to accommodate itself to the ever-rising tide of aggressive modern thought; whilst in all other sacred books the texts

have been stretched to their utmost tension, under the ever-increasing pressure of modern thought, and the majority of them have been broken and stored away in lumber rooms, whilst the vast majority of thoughtful Western humanity have broken asunder all their ties with the Church and are drifting about in a sea of unrest,—the religions which have drunk the water of life at that fountain of light the **VEDAS**,—Hinduism and Buddhism alone are reviving.

The restless Western atheist or agnostic finds in **GITA** or in **DHARMAPADAM** the only place where his soul can anchor.

The tables have been turned, and the Hindu, who saw through tears of despair his ancient homestead covered with incendiary fire, ignited by unfriendly hands, now sees, when the search-light of modern thought has dispersed the smoke, that his home is the one that is standing in all its strength, and all the rest have either vanished or are building their houses anew, after the Hindu plan.. He has wiped off his tears, and has found that the axe that tried to cut down to the roots, the “urdha mulan avak sakham asvatham prahuravyam” (अर्द्धमूलमवाक्शाखं अश्वत्थं प्राहुरव्ययम्—गीता १५, १ ।) has proved the merciful knife of the surgeon.

He has found that he has neither to torture text or commit any other form of intellectual dishonesty to save his religion. Nay, he may call all that is weak in his scriptures weak, because they were meant to be so by the ancient sages, to help the weak, under the theory of “Arundhati darsana naya.” (अरुन्धतीदर्शनन्यायः) 21 Thanks to the ancient

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21 यथा अरुन्धती दिदर्शयिषुः तत्समीपस्यां स्यूलां ताराम्  
 अमुखां प्रथमं अरुन्धतीति याह्यित्वा तां प्रत्याष्याय पचात्  
 अरुन्धतीमेव याह्यति तद्वत् । The philosophy of attaining  
 knowledge of the abstract or abstruse notions by the help of  
 the concrete or more familiar notions (e.g.) knowledge of  
 God through Images.)

ages who have discovered such an all-pervading, ever-expanding system of religion that can accommodate all that has been discovered in the realm of matter, and all that is to be known. He has begun to appreciate them anew, and discover anew that those discoveries which have proved so disastrous to every limited little scheme of religion, are but rediscoveries, in the plane of intellect and sense-consciousness of truths which his ancestors had discovered ages ago in the higher plane of intuition and super-consciousness.

He has not, therefore, had to give up anything, nor give up about seeking for any thing anywhere, but it will be enough for him if he can utilize only a little from the infinite store he has inherited, and apply it to his needs. And that he has begun to do, and will do more and more. Is this not the real cause of this revival ?

### **(Appeal to Young Bengal.)**

Young Men of Bengal, to you I especially appeal.

Brethren :—We know to our shame that most of the real evils for which the foreign races abuse the Hindu nation, are only owing to us. We have been the cause of bringing many undeserved calumnies on the head of the other races in India. But glory unto God, we have been fully awakened to it, and with His blessings, we will not only cleanse ourselves, but help the whole of India to attain the ideals, preached by the religion eternal.

### **(1 Be not jealous for the Slave is jealous.)**

Let us wipe off first that mark which nature always puts on the forehead of a slave—the stain of jealousy. Be jealous of none. Be ready to lend a hand to every worker of good. Send a good thought for every being in the three worlds.

### **(2. Know the Self or Atman.)**

Let us take our stand on the one central truth in our religion—the common heritage of the Hindus, the Buddhists and the Jains alike, the spirit of man, the Atman of man, the imme-

tal, birthless, all-pervading, eternal soul of man, whose glories the Vedas cannot themselves express, before whose majesty the universe with its galaxy upon galaxy of suns and stars and nebulae is as a drop ; every man or woman, nay, from the highest Devas to the worm that crawls under your feet, is such a spirit evolved or involuted. The difference is not in kind, but in degree.

This infinite power of the spirit brought to bear upon matter evolves material development, made to act upon thought evolves intellectuality, and made to act upon itself makes of man a God.

### **(3. Say not man is a sinner, for man is Atman.)**

First, let us be Gods, and then help others to be Gods. 'Be and make.' Let this be our motto. Say not Man is a sinner. Tell him that he is a God. Even if there were a devil, it would be our duty to remember God always and not the Devil.

### **(Knowledge of Atman, not Sense of sin, brings in the Light.)**

If the room is dark, the constant feeling and complaining of the darkness will not take it off. But bring in the light. Let us know that all that is negative, all that is destructive, all that is mere criticism, is bound to pass away ; it is the positive, the affirmative, the constructive that is immortal, that will remain for ever. Let us say, "we are" and "God is," and "We are God," "Sivoham," "Sivoham." ( शिवोहम् ) ( शिवोहम् ) And march on. Not matter but spirit. All that has name and form is subject to all that has none. This is the eternal truth, the Srutis preach. Bring in the light ; the darkness will vanish of itself. Let the lion of Vadanta roar, the foxes will fly to their holes. Throw the ideas broadcast, and let the result take care of itself. Let us put the chemicals together ; the crystallization will take its own course. Bring forth the power of the spirit, and pour it over the length and breadth of India, and all that is necessary will come by itself.

Manifest the divinity within you, and everything will be harmoniously arranged around it. Remember, the illustration of "Indra" ( इन्द्र ) and "Virochana" ( विरोचन ) in the Vedas ; both were taught their divinity, but the "Asura" ( असुर ) Virochana took his body for his god. Indra, being a deva, understood that the "Atman" ( आत्मा ) was meant. You are the children of Indra. You are the descendants of the Devas. Matter can never be your God ; body can never be your God.

**(India will be raised by the power of the Atman  
not by material progress )**

India will be raised, not with the power of the flesh, but with the power of the spirit ; not with the flag of destruction, but with the flag of peace and love, the garb of the Sanyasin ; not by the power of wealth, but by the power of the begging bowl. Say not that you are weak. The spirit is omnipotent. Look at that handful of youngmen, called into existence by the divine touch of Ram Krishna's feet. They have preached the message from Assam to Sind, from the Himalayas to Cape Comorin. They have crossed the Himalayas at a height of twenty thousand feet over snow and ice on foot, and penetrated into the mysteries of Thibet. They have begged their bread, covered themselves with rags ; they have been persecuted, followed by the police, kept in prison, and at last set free when the Government was convinced of their innocence.

**(4. Some amongst you should give up the world like  
the Sanyasin disciples of Sri Ram Krishna.)**

They are now twenty. Make them two thousand tomorrow. Young men of Bengal, your country requires it. The world requires it. Call up the divinity within you, which will enable you to bear hunger and thirst, heat and cold. Sitting in luxurious homes, surrounded with all the comforts of life, and doling out a little amateur religion may be good. If

other lands, but India has a truer instinct. She intuitively detects the mask. You must give up. Be great. No great work can be done without sacrifice. The Purusha himself sacrifices himself to create this world. Lay down your comforts, your pleasures, your names, fame or position, nay even your lives, and make the bridge of human chains over which millions will cross this ocean of life.

**(5. Let love and Toleration be your Motto.)**

Bring all the forces of good together. Do not care under what banner you march. Do not care what be your colour, green, blue or red ; but mix all the colours up and produce that intense glow of white, the color of love.

**(6. Work without expectation of Reward.)**

Ours is to work. The results will take care of themselves. If any social institution stands in the way of becoming God, it will give way before the power of spirit. I do not see into the future ; nor do I care to see. But one vision I see clear as life before me. The ancient mother has awakened once more, sitting on her throne, rejuvenated, more glorious than ever. Proclaim her to all the world with the voice of peace and benediction.

Yours ever in love and labour,

**VIVEKANANDA.**

## THE SWAMI'S REPLY.

(MADRAS TIMES.)

\* \* \* THE citizens of Madras will verily overflow with enthusiasm when they read a letter from one of themselves, from the great Hindu missionary who in a far country, is working wonders in the restoration of their hoary creed. That the Madrasis can, as a people, be as enthusiastic as the hearers of ST. PAUL, we have no doubt. \* \* \* Two things strike us on reading the SWAMI's epistle. The first is the exceeding beauty of his language, which, a residence in the land of Western wit and wisdom has by no means impaired. If the SWAMI's language is capable of development—a possibility which Mr. Oscar Wilde thinks is a mark of mediocrity—the raciness of American thought, and expression has added new grace to his style. Letting the numerous Sanskrit references and quotations mean what they may, we find a wonderful charm in the simple straightforward eloquence of the Swami's English, such as makes us marvel when we realise that the language flows from one whose baby tongue lisped Bengali, and by whom English was learned, not in child-like simplicity from the "Bible" or the "Peep of Day" at a rosy-faced mother's knee, but labouriously and hideously from a school-reader amid a class of sing-song Bengali boys. Is it possible that the author of this epistle was once upon a time a murderer of the fair Saxon tongue, and that now the murderer has raised his victim to life again, adorned with one more beauty, with which his own originality has endowed her! The other thing that strikes us as we read the epistle is the author's apparent conviction that Hinduism is infallibly true. We are not surprised that a residence in the rushing busy cities of America has not made the Swami a Christian. To a quiet Hindu, given to contemplation and meditation, Christianity, as presented in its numerous American forms—many of them as crude as the crudities of popular Hinduism itself—must appear a bewildering thing. But the Swami has discussed religion with learned divines, who, by sound argument have brought forward all their theological weapons to knock the Swami's Hinduism down ; and yet in spite of it all, in spite of advanced civilisation such as laughs at Rishis and their

lore, in spite of flattery, in spite of preachers, and in spite of tracts, the Swami is as much a believer in his gods as ever. \* \* \* The epistle stands on its own merits, and will be variously received. As a literary production, it is undoubtedly striking, and the Swami's "Friends Fellow-countrymen, and Co-religionists of Madras" will be sure to pore over its every word.

\* \* \* He traverses a wide field in his observations and displays both eloquence and scholarship.

*The gist of the whole document is a supplication that a band of ascetic missionaries of his own stamp may be formed, to cover all India in their wanderings to expound religious themes and above all, set the example of consistent living.* \* \* \*

This is the eloquence of real enthusiasm and speaking from conviction, this saffron-robed youth has clutched the hearts of countless Americans, and made them into friends of India and admirers of her religious thought.—  
The Theosophist Vol. XVI. No. 3, December 1894.

\* \* \* The reply is a most remarkable document, and may be called as a sort of manifesto of the religious views, held by the illustrious Swami. For our part, we feel sure that wherever the paper is read, it will create profound admiration, not unmixed with astonishment that young as the Swami is in years, he should be master of so much learning. Every line of the document bears witness to his erudition, and shows his perfect familiarity with not only the sacred books of India, but also with the beliefs, held by the numerous religious orders and sects in this country at the present time. We would earnestly request every Hindu to peruse Swami Vivekanand's reply over and over again.

\* \* \* But of one thing every reader will feel convinced at every line, as his eyes run over the document, we mean the writer's intense love for the land of his birth, his passionate attachment to India. But while love for his country and his religion forces glowing words and imagery from his facile pen he is calm as to every thing else. Nothing moves him to anger,

\* \* \* This young Hindu monk has absolutely abjured the language of *tu quoque*. The Swami's doctrine

is not that of the jealous God in the Christian Scriptures, which requires an eye for an eye or a tooth for a tooth. Neither retort nor revenge, but return of good for evil. What a splendid ideal, and how should we revere a man who can illustrate so well in his own person, the *tyag*—renunciation—that he preaches. We wish we, Hindus in Bengal, know something of this *tyag*, and could practise it a little every day in our daily life. How much better should we all be at the end of a year ! But the hope can not be absolutely vain. So long as we have men like Swami Vivekanand, preaching holy doctrines and living holy lives of renunciation and self-sacrifice for the elevation of the nation to which they belong, and for the salvation of all mankind, so long, we say, we shall not be wanting in materials for spiritual development and growth.—*Indian Mirror*  
*4th November 1894.*

THE Chairman of the great public meeting, held in Calcutta, on 5th September 1894, to do honour to Swami Vivekanand and the American people, has received the following letter from the President of the Parliament of Religions at Chicago :—

2957, INDIANA AVENUE,  
*Chicago, 12th October, 1894.*

RAJAH PEARY MOHUN MUKERJI, C. S. I.

MY DEAR SIR,—I have just received your kind letter of September 10th, enclosing the Resolutions, passed at your great meeting in the Town Hall of Calcutta. I am much honoured by the kindness of your letter, and of the Resolutions. Your friend, Vivekananda Swami, was received with great favour at the Parliament of Religions, and is a man of magnetic eloquence and great personal attraction. He has aroused much intelligent interest in the study of religion. Lectureships and Professorships are being founded in our chief Universities. The people of America cherish for India a deep and grateful love. We believe that we have much to receive from your ancient, sacred literature, and we devoutly believe that we have much to give in the civilization which has sprung from the Gospel of Christ. Asking you to extend my thanks to those who proposed, seconded and supported the Resolutions, carried at your great meeting, I remain, with the hope of visiting your wonderful country in the near future,

Yours most faithfully,  
(Sd.) JHON HENRY BARROWS.

## GLOSSARY OF THE SANSKRIT TERMS.

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### Page 2.

*Bhasyakárás*.—भाष्यकाराः, Commentators.

*Rámánuja* and *Mádhva*.—रामानुजः and माध्वः, the greatest of the religious reformers of the Southern Presidency, whose influence in the South is similar to that of Sri Chaitanya in Bengal. *Rámánuja* propounded the *Vishistádvaita* philosophy based on the authority of *Bhagabat Bhodáyana*, and is known as “*Sree Bhasyakára*” for his “*Sree Bhàsyā*,” a great commentary on the *Vedanta Sutras* of *Vyasa*. He is worshipped as the incarnation of अनन्तः (Ananta). *Madhvacharya* based his *Dwaita* philosophy on the authority of *Sandilya Rishi*.

Alwars or the अल्वर—A religious order of the *Ramanuja* sect, reclaimed generally from the lowest classes, the *pariahs*; corresponding to the *Vaishnab Babajees* of Bengal.

*Sruti*.—स्रुतिः, or Sacred tradition received by revelation. From स्रुति, to hear; the *Vedas* are such a tradition as distinguished from “*Smriti*.”

*Brahmanas*.—ब्राह्मणाः, commentaries on those portions of the *Vedas*, which were intended for the ritualistic use and guidance of the twice-born (Dwija) or *Brahmans*.

*Sanhita*.—संहिता—the original form of the *Vedas*; the *mantra* portion of the *Vedas*.

### Page 3.

*Bhoga*.—भोगः, enjoyment or satisfaction of the desires.

*Gnánakándam*.—ज्ञानकांडम्—As opposed to *Karma-kandam* or the division in the *Vedas* of actions or works; whereas *Gnana-kandam* is the division of Divine knowledge—the *Upanishads*.

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Read the letter of Mr. Merwin Marie Snell, President of the Scientific Section of the Parliament of Religions at Chicago, to Raja Peary Mohan Mukerjee, C. S. I. (in the *Indian Mirror* of 17th Jan. 1895) and Mr. Snell's letters to K. Chacrabarty, H. Dharmapala, the Editors of the *Pioneer* and the *Hope in SWAMI VIVEKANANDA'S LECTURES* (in the Press).

*Moksham.*—मोक्षम्, A state of perfect bliss in which all desires cease; cessation of desires.

*Aranyakás.*—आरण्यकाः, A portion of the Vedas containing the *Upanishads*, called so, because these verses were sung by the Rishis in forests.

*Anoranian Mahato Mahiyan.*—This occurs in the *Upanishads*—कठ, सुरङ्गक and श्वेताश्वेतर।—

“ अणो रूपीयान् महतोमहीयान् ” कठोपनिषद्—१ । २ । २० ।  
That formless, all-pervading Being of all forms, the Paramatman Who is smaller than the smallest and larger than the largest.

#### Page 4.

*Pareeyanti mudha andhenaiva neeyamana yathandha.*—

परिवर्त्ति मूढा अन्वेनैव नीयसाना यथान्वाः ।

कठोपनिषद्—१ । २ । ५ ।

They go about befooled, like blind men led by the blind.

*Sad gurु.*—सद्गुरुः, true and competent spiritual guide.

*Bhagavan Bhasyakara*—Sankaracharya.

*Prithivyaṁ trayamavaitat &c.*—

दुर्लभं लयमेवैतत् देवाशुभ्रहेतुकम् ।

मनुष्यत्वं सुसुकृत्वं महापुरुष संश्रयः ।—विवेक चूडामणि ।—१ ।

Three rare things depend only on the mercy of the gods (1)  
Life as a human being (2) Anxiety for the liberation of the Soul  
(3) Meeting with a Holy Man.

*Vaisha iks.*—वैशे षिकः, One of the six Darsanas, founded by Kanada (कणाद). It is called the atomistic school as it teaches the existence of a universe of atoms of a transient character, an endless number of souls and a fixed number of principles by the correlation and interaction of which periodical cosmic evolutions take place, with an intelligent force directing them. It denies the personality of God.

#### Page 5.

*Naiyaiks.*—नैयायिकाः, logicians.

*Sankhyas.*—संख्याः, one of the six Darsans (schools of philosophy) and a system of analytical metaphysics founded by Kapila Rishi. It discourses on numerical categories and the meaning of the

twenty five *tatwas* (the forces of nature in various degrees). "Atomistic school" as some call it, explains nature by the interaction of twenty-four elements with *Purusha* (Spirit) modified by the *three gunas* (qualities) teaching the eternity of *pradhana* (primordial homogeneous matter) or the self-transformation of Nature and the nature of the eternity of the human Egos.

*Sutras of Vyasa*.—Vedanta Sutras of Vyasa.

*Himsaka*.—हिंसकः ।

### Page 6.

*Adwaita-Keshari*.—अद्वैत-केशरी, The lion of Adwaita philosophy—which reigns supreme over all other Shastras; which transcends all others. The non-dualistic school of Vedanta philosophy founded by Sri Sankaracharya. The two other sects are *Dwaita* (dualistic) and the *Vishistadwaita*. All these call themselves *Vedantic*.

*Vishistadwaita System*.—There are two branches of the *Vishistadwaita* philosophy, one *shaiva*, and the other *vaishnava*; here the latter, founded by Ramanuja, is spoken of. The word, विशिष्टाद्वैत, *vishistadwaita* is composed of the two words विशिष्ट (Vishista) and अद्वैत (adwaita). *Adwaita* means non-duality or one reality; *vishista* means containing the attributes (vishesha विशेषण) i.e., containing *Chit* (चित्) and *Achit* (अचित्) as Sarira (शरीर). The term *vishistadwaita* therefore means non-duality or one reality—Para-Brahman—which is united inseparably with *Chit* (Atman) and *Achit* (Anatman), as its attributes. There is a real difference between these three, but that real difference is neither conditioned (*aupadhika*), nor illusionary—(*mayaikrita*) as adwaitism will establish. Herein lies the distinction between the two systems.

In other words, *Iswara*, the only independent reality is the centre of the attributes *Achit* and *Chit*, which three, as explained in the scriptures or ascertained by inference are one thing (*tatwa*).

*Vadakale, Tenkale*.—Two divisions of the *Vishistadwaita* Sect.

(1). The *Vadakali* division attach great value to the *Vedas*, *Shastras*, *Sri Bhasya* &c.—or the *Northern literature*. The white mark (*urthvapundra*) they wear on the forehead is like the English letter U. *Vadakali*.—(From Tamil *Vada + kalai* = northern or Sanskrit literature.)

(2). The *Tenkali* division attach more importance to the Tamil sacred book called "The *Divya Prabandha*" which contains 4,000 verses, and its commentaries called "The *Bhagavad Bhasya*" than to the Sanskrit writings on *Vedanta*, such as *Sri Bhasya*.

The white mark they wear is like the English letter " V ".

*Tenkali*.—(From Tamil *Ten*+*kalai*=southern or Tamil literature.)

*Wa-Guruki-Fat*—oh ! glory unto the Guru.

*Grantha Sahib*.—The *Granthas* or the teachings recorded in books of the Ten Sikh Gurus from Nanak down to Guru-Govinda—worshipped by the Sikhs with the greatest veneration ; " Sahib " is in token of reverential homage.

*Udasis and Nirmalas*.—**उदासी** and **निर्मला**—Two orders of *Sanyasin* in the Punjab. The former was founded by *Sri Chand*, son of *Nanak*—They never shave themselves, bind their long hair into the shape of turbans, and cover their bodies with ashes. The latter are the followers of *Guru Gobinda*.

*Kabir*.—A great Sadhu, born near Gorukpore. His followers are called *Kabir-panthis*.

*Sat Sahib*.—Holy Saint.

*Nischaladas*.—A great Sadhu of Punjab.

### Page 7.

*Sariraka Sutras*.—**शारीरकसूत्र**—Commentaries on the aphorisms of *Vyasa* or the *Vedanta Darsana* by *Sri Sankaracharya*.

*Paramhansa Parivrajakacharya*.—**परमहंस परिव्राजकाचार्य**—The Highest order of *Sanyasins*.

" *Adhvaryu portion*."—**आध्वर्यु**, that portion of the *Vedas* which treats of the ceremonials according to the school of *Aahvaryus* of *Yajurveda*.

### Page 8.

*Srouta*.—**श्रौतः**, adjective of *Sruti*.

*Smarta*.—**श्मर्तः**, adjective of *smriti* (**स्मृतिः**) *Smriti*.—Traditional accounts imparted orally from the word " *Smriti*" memory, a daughter of *Daksha*. They are now the legal and ceremonial writings of the Hindus, the opposite of the *Vedas* which are " *Sruti*" or revelations.

*Nyaya*.—**न्यायः**, one of the Six *Darsanas*, a system of Hindu Logic founded by *Rishi Gautama*.

*Maha-Bhasya*.—**महाभाष्य**, The great commentary on *Panini's* grammar by *Patanjali*.

### Page 9.

*Bharati*.—**भारती**, *Keshub Bharati*.

*Sanyasasram*.—**सन्यासाश्रम**, The state of a *sanyasi*.

*Madhvas.*—Followers of *Madhvacharya*, one of the greatest religious teachers of the South.

*Ballavacharya.*—The name of a mystic, who was the follower of *Vishnu Swami*, and the founder of a sect of *Vaishnabs*. His descendants are called “*Goswami Maharajas*”. They have numberless mandirs in Bombay.

*Gadians.*—गदिशान who sit on “*gudees*” surrounded with all the luxuries of the world.

*Achandalas.*—आचण्डाल—from all including the lowest classes.

### Page 10.

*Tyag.*—त्यागः, Renunciation ; giving up of (कामिनी काष्ठन) wealth and woman as the types of all desires.

*Tyaganaikena Amritatva manashuh.*—the last part of a sloka of a *Shruti*.—

न कर्मणा न प्रजया न धनेन त्यागेनैकेन अमृतत्वं मानयुः ।  
ऐतरेय आरण्यक च्छुतिः ।

Neither by actions however high, nor by sons and daughters, nor by wealth can we gain immortality or spirituality but it can be gained by *Tyag* alone.—

*Soham.*—सोऽहम्, I am He.—the Para Brahman.

*Antyadapi Paramdharmam.*—True religion should be learnt even from अन्यत्र ie. the lowest classes.

### Page 11.

*Dashanamis.*—दशनामी—Ten different sects of Sanyasins founded by *Sankaracharya*. (1) Saraswati. (2) Pari. (3) Bharati. (4) Padma. (5) Tirtha. (6) Asram. (7) Banija. (8) Aranya. (9) Parbati. (10) Sagar.

*Panthis.*—पन्थी, Sanyasis of various पन्था or ways e. g. the Nanak-Panthi, the Kabir-Panthi &c.

*Mad Bhaktanancha &c.*—Those who love my Bhaktas are my most beloved.

### Page 12.

*Chaitanya Charitamritam.*—चैतन्य-चरितामृतम् A life of *Sri Chaitanya* in Bengali verse by *Krishna Dass Kabiraj Goswami*—a most sacred book of the *Vaishnabs* of Bengal.

*Sat Shastras.*—सत्याल्ल, Those which treat of the true Brahman.

### Page 13.

*Sutras of Gautama.*—Naya Sutras of Gautama.

*Desacharas.*—देशाचाराः, the customs of a country.

*Vatsayana*.—वात्सायानः, a Vedic Commentator.

*Mimansakas*.—मीमांसकाः, one of the Six Darsanas or schools of philosophy. There are two *mimansakas*, the older and the younger ; “*Purva* (पूर्व) founded by *Jaimini* (जैमिनि) the latter or *uttara* (उत्तर) by *Vyasa* (व्यास)”—or the Vedanta school to which belongs *Sankaracharya*. This is the oldest of the Six Darsanas—which have all a starting point in common—*ex nihilo nihil fit*. (nothing comes of nothing)

*Savara*—शवरः a great Vedic Commentator.

*Maheedhara*.—A Vedic commentator.

*Nirapekhsata*.—निरपेक्षता Non-dependence. Unconditionedness.

#### Page 14.

*Na Budhivelam janayet agnanam Karma-sanginam*.—You should not disturb the *Budhi* or minds of ignorant people devoted to *karma* or work by shaking their faith in *karma* with philosophy beyond their understanding.

#### Page 15.

To know God is to become God—ब्रह्मवित्तु ब्रह्म भवेत् ।

#### Page 18.

*Vedanta*.—वेदान्त, one of the six Darsanas founded by *Vyasa*.

#### Page 23.

*Arundhati Darsana Nay*.—अरुण्डती दर्शनन्यायः ।—

*Arundhati* is a little fixed star which can not be easily seen [This is compared to the दृष्टिभाव of religion.] Hence to the intending observer is first shown a larger and more brilliant star lying near as the true *Arundhati* he wants to see ; next when his eyes are fixed, he is shown the real *Arundhati* which he is now able to hold on. So under this theory the Shastras do not at the very outset call upon the beginner to have his mind concentrated in the true दृष्टि Atman, but lead him from stage to stage according to the growing capacity of his mind. (See foot note p. 23).

**Ramkrishna Paramhansa Deb's Short Sketch of Life.** Price one anna, post half-anna. Publisher. S.C. Mitra, No. 2 Nayan Chand Dutt's Lane, Calcutta.

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নয়ানচান্দ দত্তের গলি, বিজন ষ্ট্রিট, ২০১ নং কর্ণওয়ালিস ষ্ট্রিট  
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ও এম, এম, মজুমদার, ৫৭ নং রামকান্ত বন্দুর ষ্ট্রীট, বাগবাজার,  
শ্রীরাম দয়াল চক্রবর্তী এবং শ্রীঅক্ষয় কুমার সেন, ১০ নং প্রসন্ন  
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ক্ষেত্র ডাক ও ভিঃ পঃ ধরচা আলাহিদা লাগিবে।